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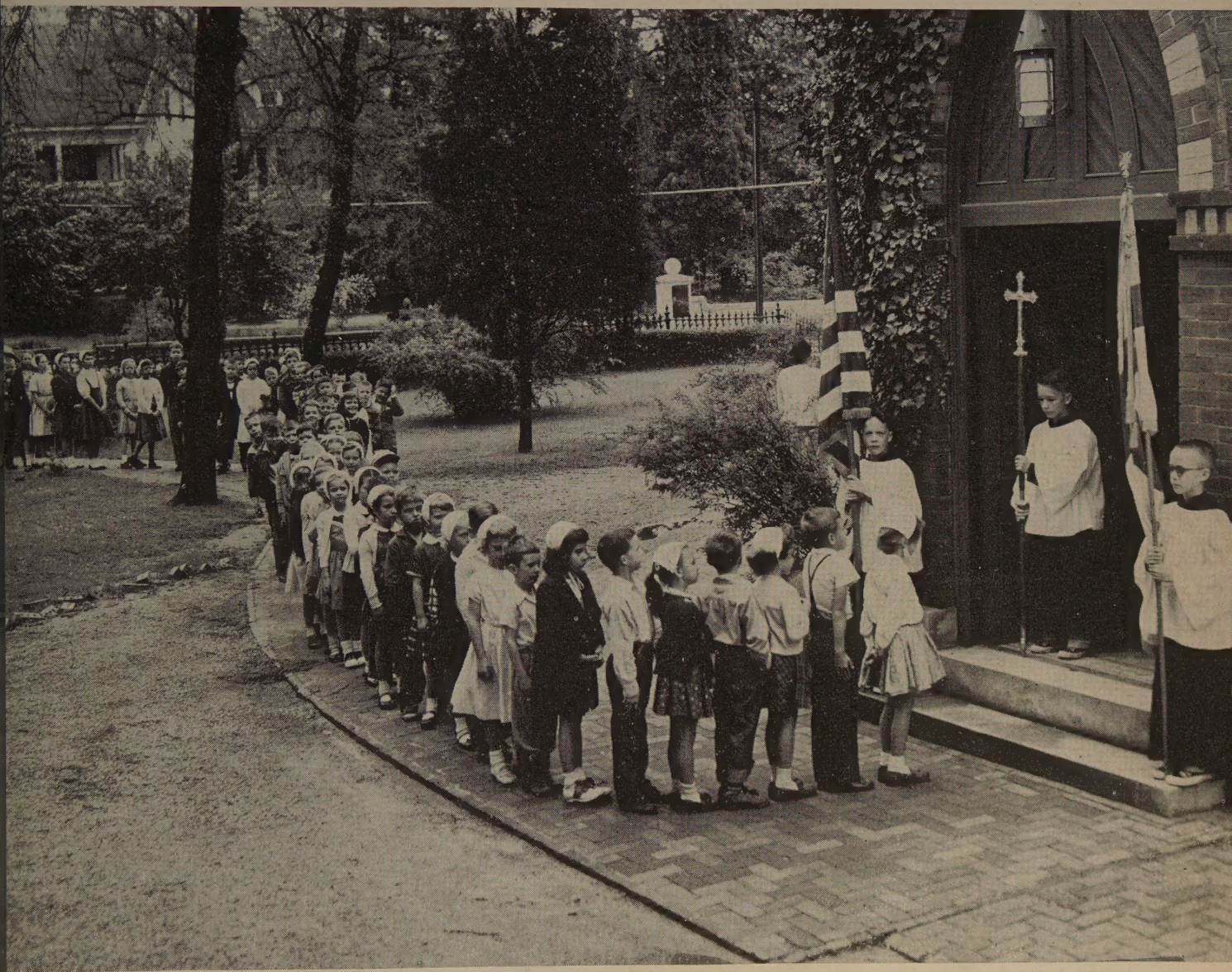
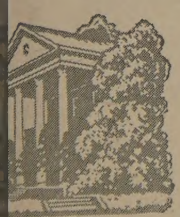
FINDINGS

OCTOBER 1959



Worship is the heart of parish day school education



5 Coffee and Conversation

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12 Precious December Sundays

14 The Birthday Thank Offering for 1959–1960

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RODERICK S. FRENCH

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HAROLD BASSAGE

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THE Seabury Press

GREENWICH, CONNECTICUT

Parish Day School Week

The Division of Parish Day Schools of the Episcopal School Association, comprising 325 parish day schools across the country, is sponsoring a "Know Your Parish Day School Week," October 11–17, 1959, with a threefold objective: to alert the Church to its schools and the schools to their unique role in the total field of education, and to draw all the Church's schools into a closer bond. Clergy and congregations are asked to take note of their schools in their Sunday services and to open their schools to parishioners during the week. Suggestions for the observance may be obtained from the Episcopal School Association, P.O. Box 135, Greenwich, Conn.

The Division of Parish Day Schools held its second annual convention at Kanuga Conference Center, Hendersonville, N.C., in June. The Rev. Clarence W. Brickman, Executive Secretary of the Unit of Parish and Preparatory Schools of the National Council, reported that Texas, California, Washington, Oregon, New York, and Virginia are planning to hold state-wide parish day school conferences; that Florida has organized a state association; and that Texas and California will do so soon.

Mrs. Eunice Kilpatrick, formerly principal of Grace Chapel Parish School, Jacksonville, Fla., is now executive assistant to Fr. Brickman, who serves the Episcopal School Association as its executive secretary in addition to his National Council post.

The Episcopal School Association will hold a national convention for all three of its divisions—Parish Day Schools, Boys' Schools, and Girls' Schools—November 3–5, 1960, at the Sheraton-Park Hotel, Washington, D.C.

Be sure to read the Rev. Kenneth W. Cary's article on parish day schools, page 7 of this issue.

FINDINGS

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CHRISTIAN EDUCATION

FINDINGS

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7 **Circles around Johnny** *are the many influences which bear upon his education in a parish day school. The Rev. Kenneth W. Cary, Chairman of the Elementary School Division, Department of Schools, Diocese of Los Angeles, discusses the importance of these relationships.*

9 **Churchmen study Africa** *in this year's adult mission study program. Miss Avis E. Harvey, Associate Secretary of the Adult Division, writes about the materials available and some of the issues at stake.*

12 **Precious December Sundays** *should be used to make Christmas truly meaningful. Mrs. L. L. Hadley makes a case against the traditional pageant for young children and offers positive suggestions on better ways for reverent preparation.*

14 **The Birthday Thank Offering for 1959–1960** *will benefit Mexican boarding homes for school children. Mrs. John E. Stokes reports on these* internados, *many of which she visited last year in behalf of the Girls' Friendly Society.*

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Acknowledgments: Cover photograph by Morgan Fitz for Episcopal Day School, Augusta, Ga.; page 6 by United Press International; page 7 by Cathedral School, Orlando, Fla.; pages 9 and 10 from Mission Unlimited in Africa, *courtesy of The Missionary Society of the Anglican Church of Canada.*

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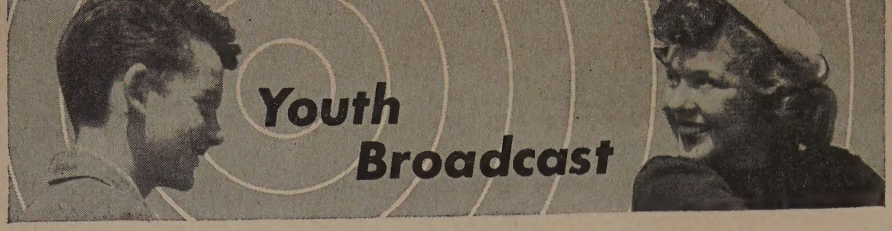


Insights from England

"Is this parish worth getting young people into, and for what? This is the first question the parish must ask about youth work." So spoke the Rev. Canon Edward H. Patey in his opening address at a training course for clergy on "The Parish and Young People" which was held last July at St. Anne's College, Oxford, sponsored by the Church of England Youth Council.

Canon Patey continued, "We must proclaim a faith which makes sense, offer an experience which convinces, accept young people in a fellowship which is real, and participate with them in a mission which compels, or our youth work efforts may be in vain."

The conference was the first of its kind to be held in many years. Several revelations of the strengths and weaknesses which we Anglicans share in Church youth work on both sides of the Atlantic Ocean were somewhat consoling. Like us in the United States, our clerical brothers overseas are expected to be effective youth workers although they receive no training in youth work at theological colleges. The number of teenage young people is increasing as steadily, though not as rapidly, in England as in America, and the Church there has been made as painfully aware of its failures by "Cosh Kids" and "Teddy Boys" as we have been through juvenile delinquency and the "fall-out" of young people from the churches. A quantity of written resources are available for youth workers in the Church of England, but these seem to be no more adaptable to the peculiar needs of local situations than similar resources are, according to protestations from Episcopalians, in the U.S.A.

Abundant discussion periods were wisely provided at the Oxford conference, for the function of group work with young people, as set forth in the training sessions, was seen to be both educational and missionary, and this concept is evidently as difficult for youth workers in England to accept as it is here. People who are accustomed to thinking that young people only want a good time are apt to believe that the antidote or corrective for this is service. But whether young people go all out for fun or for service, what they are seeking in the Church is help and guidance for growing up as Christians.

The Needs of Teenagers

The first lecture, "Understanding the Adolescent," was ably presented by the Rev. Harold Wilson, Assistant Secretary of the Church of England Board of Education. He reminded us of the adult tendency toward an illusory recollection of the best days of our own youth. If we foist this illusion on young people, it may darken instead of enlighten their view of life.

Mr. Wilson challenged the clergy to consider again the basic needs of adolescents: (1) to adjust to their physical changes—Christianly; (2) to adjust to their own sex role—Christianly; (3) to adjust their ambitions to their capacities—Christianly; (4) to adjust their perfect expectations to the imperfections in human relationships—Christianly; (5) to adjust themselves to community codes and to find their roles in the human community—Christianly; (6) to adjust themselves (as they are) to their ideal images of their own persons —Christianly.

All these needs must be filled at a time when the teenager is also trying to resist or adapt to pressures exerted on him from sources larger than himself. One function of the Christian religion—and of the Church youth group—is to help the individual maintain his integrity in the face of such pressures. At the conference this fact came through clearly as a challenge to workers among youth.

Church youth groups help fulfill the function of the Church by giving young people the opportunity to deal with their needs in the personal give and take of the club's activities. In describing these activities, Mr. Wilson stressed that how well a thing is done is more important than how many people it involves. The techniques he listed were primarily discussion starters and maintainers (pictures, mock trials, "buzz" groups, and role-playing for example), but he also described some self-expression devices such as finger painting, brush painting, and basketry.

The lectures on training young people and on developing an adult sense of responsibility toward youth were delivered by the Rev. Derek Tasker, King George VI Training Officer of the Church of England Youth Council. He called for a renewed leadership-training effort to be directed toward young leaders and the adults who work with them. His books, *The Parish and Young People* and *Letters to an Apprentice* (A. R. Mowbray & Co.; order through Morehouse-Barlow Co.), have reached a large audience in England. The second book is an attempt to interpret the doctrine of the Church in language that can be understood by young working people who never finished school.

A Ministry to Young Workers

By far the greater number of young people to whom the Church of England must carry its ministry are those who leave school in their fifteenth year. Mr. John Marsh's lecture dealt with this urgent problem. Mr. Marsh, Director of the Industrial Welfare Society, presented some startling statistics which revealed the need for the Church to help workers in solving their work and leisure problems. He stated that the majority of young people leave school and go to work because they want money, success, and adult status quickly, but few of them are satisfied with their new life as workmen, and the pity of it is that these partially educated young people are treated like morons. The need for the Church to help release their unfulfilled aptitudes is critical.

The Power of the Church's Faith

In the keynote address, Canon Patey spoke with prophetic insight and zeal. Claiming that the Church has preserved the Faith which can meet men's needs today, he said that we twentieth-century Churchmen have the task of interpreting the Faith so that its sense comes clear in terms of astrophysics, aerodynamics, and this age of anxiety. If we adults who work with young people have had religious experience which convinces, we may help them discern how liturgical worship serves both to deepen and to relieve the pressures God is exercising on the everyday lives of workers and professional people.

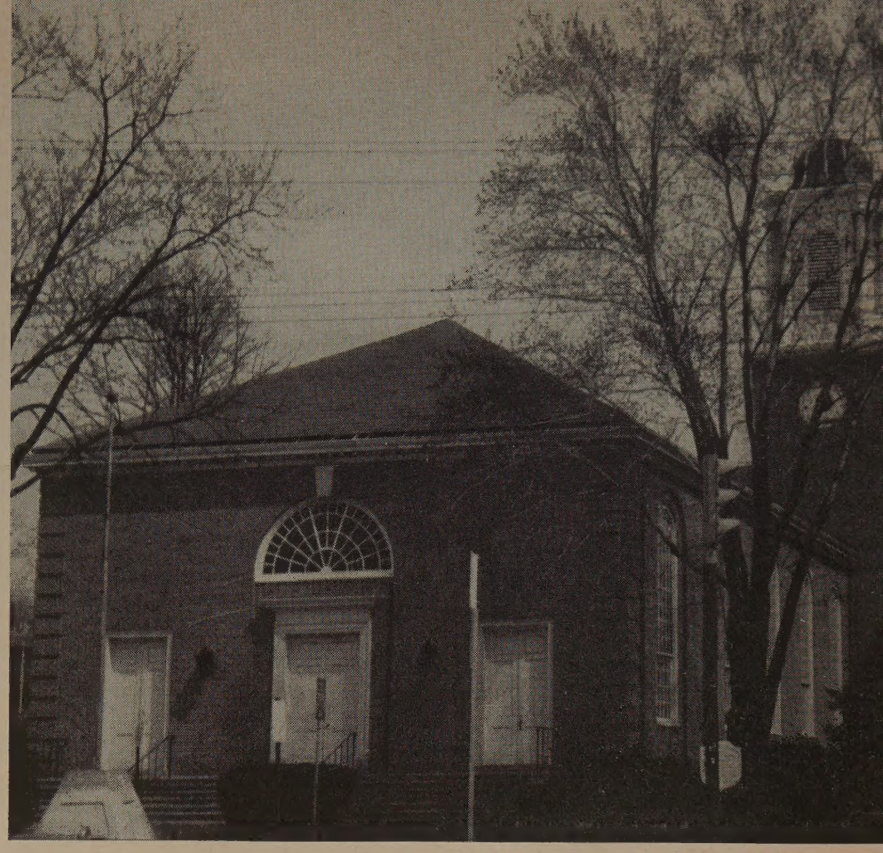
Fellowship between man and man is a necessity, but its reality appears only when it is surpassed and embraced by fellowship between God and man. The key to this divine-human relationship is at-one-ment. But, unfortunately, the problems of human fellowship are often solved more readily outside the Church than within its present provisions for fellowship. If only we could recapture the whole meaning of "It seemed good to the Holy Spirit, and to us," then all of us—young and old together, being of one mind—might discover the power that is in us to work personally in the Church's mission in the world.

It is the fashion these days to claim that wherever two or three are gathered together in Christ, there is the Church. One wonders, in the light of the conference at Oxford, if we aren't yielding to a tendency to settle for less than the best with that platitude. Will the Church ever be the agent to show God's mighty arm in the world crisis (which is more than a current calamity) until young and old together are recognizable as the whole Church in this world?

—Richard L. Harbour

Coffee and Conversation

by Louis Cassels
Washington Correspondent
United Press International



St. John's Church, Bethesda, Md.

THE "early Christian fathers" share the credit for an unusual and highly successful experiment in adult religious education at St. John's Church in Bethesda, Md.

St. John's serves a parish family of three thousand members in a fast-growing suburban community just across the Maryland line from Washington, D.C. Its novel Sunday morning program for adults was begun six years ago by the Rt. Rev. William F. Creighton, then rector of St. John's, now Bishop Coadjutor of the Diocese of Washington.

When Bishop Creighton says that the "early Christian fathers" were partly responsible for the idea, he doesn't mean the apostles of the primitive Church. He is referring with wry humor to parents who sit in parked cars outside the church, waiting for their children to be dismissed from church school.

This "parking lot congregation" has diminished sharply since St. John's instituted a program of informal discussion groups designed to lure the waiting parents inside.

The discussion groups meet each Sunday at 10:10 A.M., during a fifty-minute interval that follows the conclusion of the 9:15 A.M. worship service and the beginning of the 11:00 A.M. service. This is the same period of time during which the children of the church school, having completed their class periods, are in the sanctuary for their own worship program.

The format is extremely simple. There are currently five separate groups, four for adults and one for senior-high teenagers (who, St. John's learned, will participate far more enthusiastically in a program that groups them with the adults than in a regular church school class which identifies them with the younger children).

Each group meets in a different room for "coffee and conversation." The coffee is uniform and comes from the parish-hall kitchen. The topic of conversation varies widely, however, among the groups.

Consistently the most popular group, with an average attendance of a hundred men and women, is the one which discusses the problems of "Parents and Their Children." This group was one of the first to be launched, and its tremendous appeal to parents undoubtedly helped to advertise the whole program.

It is necessary at this point to confess that St. John's has a "secret weapon" that other parishes will not easily duplicate. The leader of the "Parents and Their Children" group since its inception has been Dr. Robert H. Felix, Director of the National Institute of Mental Health, president-elect of the American Psychiatric Association, and devoted member, vestryman, usher, and general utility man at St. John's.

It didn't take long for word to get around among the "parking lot congregation" that parents who were waiting for their offspring to get out of church school could improve their time by discussing their problems —free—with one of the world's greatest psychiatrists.

There are adults who aren't parents, of course, and parents who don't feel like discussing their children every Sunday morning. For them, St. John's provides a choice of three other discussion groups.

Irwin H. Wensink, a publishing executive who heads St. John's Christian Education Committee, leads a group which is exploring the history, beliefs, and practices of other faiths and other Christian denominations. Interest is stimulated by bringing in

guest speakers from the religious body under study.

Fred Walton, a Washington attorney, leads a group which is studying the doctrines of our own Church, using *The Faith of the Church* as a basic text.

Nathan Gilbert, a civilian official in the Navy's missile program, directs a Bible study group which uses another book from THE CHURCH'S TEACHING series, *The Holy Scriptures,* as resource material along with the Bible itself.

Leader of the senior-high group is the author of this article; he is assisted by Miss Joan Sleeper, a supervisor of nurses at the Clinical Center of the National Institutes of Health. The senior-high group has helped to "test hop" new curriculum materials which are currently under development by the National Council. It also takes off frequently on projects of its own, covering a wide range of topics from Christian ethics to comparative religion.

Supervising the whole program is Dr. Frederick D. Eddy, a professor at Georgetown University in Washington, and Frank Lozupone, the hard-working superintendent of St. John's church school.

The discussion groups vary in procedure as widely as in subject matter. Some are rather closely structured courses of group study. Others are wide-open forums. Dr. Felix, for example, refuses even to choose a topic for each Sunday's discussion. His opening invitation is always: "Well, what have you got on your minds today?," and the parents take it from there. He resists the "authoritative answer" which newcomers to the group expect from him and insists on the group working out its own answers with a minimum of guidance.

A key provision is that there is *no* formal "signing up" for any of the groups. No roll calls are made. Adults are free to drop in on a different group each Sunday until they find the one that most interests them. If a man decides that he has heard enough about parental problems for a while and wants to investigate the Bible study course, he can change groups by the simple process of walking into a different room the next Sunday and introducing himself.

Dr. Creighton, who left St. John's May 1 to be consecrated as Bishop Coadjutor of Washington, told FINDINGS that the success of the program is primarily due to the "wholehearted enthusiasm of the adults and young people who participate in the groups.

"We did not think we were starting anything particularly novel," he said. "We were simply seeking an effective way to make use of the excellent adult materials which were available in THE CHURCH'S TEACHING series—and also a way to bring those 'early Christian fathers' into the Church.

"The response certainly indicates that the Episcopal Church is right in placing a strong new emphasis on adult education. There is clearly a great need for parents and other adults to continue their own religious training, and the discussion-group approach seems to be one good way of arousing and maintaining their interest."

The author (right) receiving the Faith and Freedom Award in 1958. The award is given annually to the reporter who "contributes most to the preservation of America's heritage of religious freedom." The Rev. Charles D. Kean, Rector of the Church of the Epiphany, Washington, D.C., and author of *When You Preach* (see page 23), makes the presentation.

Circles Around Johnny

by Kenneth W. Cary
Rector, St. Matthew's Church, and
Headmaster, St. Matthew's Parish School
Pacific Palisades, Calif.

WHEN Johnny walks through the classroom door of his parish day school, he is like the proverbial pebble tossed into a pond. He finds himself the focal point of an ever-widening series of concentric circles. Each circle is itself a distinct network of relationships which have a fateful effect upon Johnny. He may be only dimly (if at all) aware of them, but he actually constitutes their center and is the focus of their concern. Thus his school life takes place in a complex but ordered series of personal relationships. What happens in each circle surrounding him strongly influences his development as a person and as a Christian.

The closest circle and the one which has for him the most reality consists of his immediate classmates. These are the companions of his "working day." He studies and recites with them in class; he plays with them at recess; he eats with them at lunch time. In this living community he learns to relate himself to his peers. Inexorably he reveals what sort of person he is in the manifold concrete decisions he must make in sharing life with these other boys and girls. How he treats them and how they treat him subtly shapes both what he is and what he is to become. In school Johnny has to live with his decisions, his behavior, and his attitudes. Thus the classroom community confronts Johnny with both judgment and grace, and this confrontation is in terms of real life.

The second circle around Johnny is his own classroom teacher—a watchful and sometimes constrictive

circle! Much of Johnny's education—both academic and spiritual—is determined by the relationship that is developed between him and this Miss X into whose care he has been entrusted during his "business day." For him she is not only mentor, guide, and friend; she is also supervisor, policeman, and judge. Here Johnny meets the basic problem of authority as he meets that of status with his peers. In these relationships he comes to understand himself as he seeks to understand all these other individuals.

The entire student body comprises the third circle. It has varying degrees of reality for Johnny and of impact upon him. Of necessity he must work out relationships with many other children, both older and younger; he must find his proper place within what, for him, is a very large and complex society.

There are other circles, too, which bear upon Johnny's life in the parish day school, but we can only mention them and let you spell out their influence: the faculty members, his parents' attitude toward the school and their participation in its parent-teacher council and other affairs; the school board; the vestry; the daily round of parish life, including weddings and funerals and the priest's comings-and-goings on his pastoral rounds; the numerous groups which use the church and parish house during the week. There is one other powerful influence—the awareness that he goes to the same place for church and school. His worship and his study are closely woven, both on Sundays and on weekdays. Johnny can't help but be aware of these forces and be influenced powerfully by them. Quite a lot goes on in his parish school which does not go on in other schools, and he knows himself to be part of a larger community.

Parish Responsibility

The place that the parish day school actually has in the life of the total parish affects Johnny far more than he can ever know. If the school exists merely on sufferance, his experience will be far less strengthening and productive than if it has the wholehearted and dedicated support of the parish.

The controlling concept, of course, is that Johnny's Christian education in the parish day school is truly determined by what happens in each of the circles which surround him and by the quality of the relationships these circles have to each other. Daily chapel and systematic instruction in the fundamentals of the Christian religion in the classroom have their importance, to be sure. Yet whether Johnny is honestly helped "to see, understand, and respond to God's action in his life and in the lives of others" (to use the Department of Christian Education's words) actually depends upon whether the whole complex of interpersonal relationships surrounding and shaping his school experience are informed by the true spirit of the Gospel of Christ. The Christian character of any school cannot be added externally like paper to the wall; it must rather be "built in," incorporated into the very fiber and sinews of the total school community.

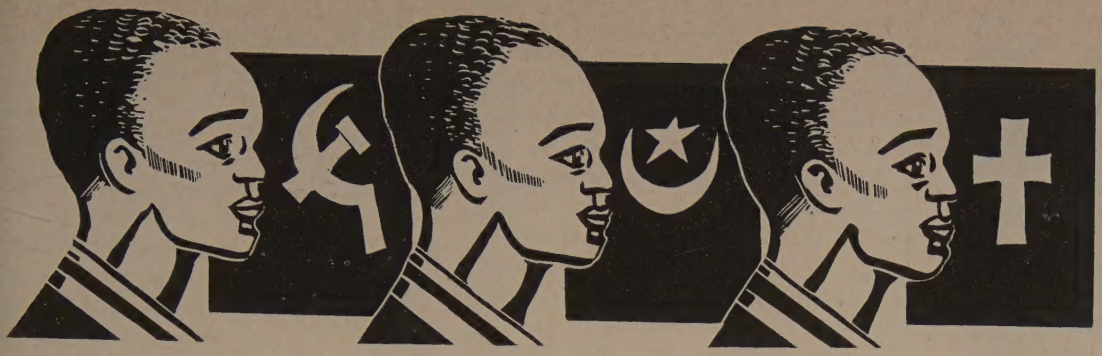
To make the parish day school an effective arm of the parish's program of Christian education, all of its constituent relationships—and there are many—must be baptized into Christ. Only so can Johnny be educated frankly and fully within the context and climate of the Christian faith. The parish, the vestry, the school board, the parents, the administration, the faculty, and the student body must all be brought to confront the demands of Biblical faith, to honor its claims, and to incorporate this same faith into all of its life and work. Nothing short of this can make any parish day school into what it is intended to be. Anything less than this will result in merely a good private school with a thin veneer of Christian piety—an acknowledgment with the lips while the heart is far from God's primary purposes.

Commitment to Christ

But how can these things be? There is no simple and certainly no easy answer. The way is searching and demanding upon all who pursue it. No one in the parish day school movement is satisfied with what has been accomplished to date. However, the very difficulties inherent in developing an authentic Christian day school are the opportunities for Christian education which it presents. It is the very scope of the job which is exciting and challenging. The task is huge; it cannot be done all at once nor once and for all. Here is an ongoing process of Christian education worthy of the best efforts of those who play a part in it. In order for Johnny to receive a full Christian education in his parish school, all the adults related to it must also be honestly and diligently pursuing their own Christian education. If Johnny is to be brought to Christian commitment, those whose lives surround and affect his school life must respond in the same commitment to Christ. The beginnings may indeed be small and faltering, but the possibilities are literally as unlimited as they are significant. If the Gospel is to be meaningful in Johnny's school experience, it must be meaningful in the life of the parish, the vestry, the school board, the parents, the administration, the faculty, and the student body.

The joy of having a parish day school is that the opportunities for making the Gospel come alive in meaningful terms are legion. They exist in the myriad of concrete decisions which must be made on every level of parish life from the congregation's basic policies down to Johnny's own response to Susie's teasing. The day-to-day operation of a parish school is not academic; it is charged with situations in which the Gospel demands upon personal relationships can be either accepted or rejected. The parish day school provides in abundance the real stuff of real life in which love, forgiveness, judgment, and grace become incarnate and call inescapably for response.

It is Johnny in the midst of all these surrounding concentric circles which makes it all worthwhile. The parish school exists for his redemption—to incorporate him into the redemptive fellowship of the Church—but only as the fellowship encompassing him is authentically redemptive can he be truly helped to find his spiritual destiny as a child of God and a member of Christ.



Churchmen Study Africa

by Avis E. Harvey
Associate Secretary, Adult Division

"Africa is watching us. Many Africans would like to believe what we have told them about God, and Jesus Christ, and the way of love and truth. But a faith that seems valid only sometimes and in some places is not enough. Africans are looking to us for the validation of the Christian faith in our lives and our circumstances." This statement, made by Dr. George W. Carpenter in *The Way in Africa*, illustrates the importance of the choice of Africa as the Adult Mission Study theme for 1959–1960.

Mission study may be unpopular in your parish, or it may be considered the responsibility of women's groups alone. If this is so, it is ironic since men on commuters' trains, around luncheon tables, and over barbecue pits probably spend more time discussing international events than most women do.

Is there meaning for us in the daily reports of African nations struggling to be born, of social, economic, and political unrest? Can we face today's explosive world with Christian insight? What has the Gospel to do with the daily papers?

These questions and many more lie behind the study material prepared this year to help awaken Christian adults to their personal involvement in the events taking place on the vast continent of Africa. The publications include study texts, popular reading books, a guide for parish and group use, maps, films, filmstrips, and other illustrative material. The study guide, *The Churchman Looks at Africa*, is designed to help a committee prepare for six sessions in which adults may grapple with the deep question of the confrontation of African culture with the Gospel and of their own involvement in this process.

Arousing Interest

A thorough study of the guide by the committee charged with the responsibility of leading the sessions, imaginative publicity, careful preparation, and enthusiastic presentation could bring to a parish a new conception of the significance of mission study. The material is suitable for use with any group of adults. It is particularly recommended that experiments be made with a series of evening meetings for men and women gathered for this specific purpose. We cannot be Christians alone in our little corner of the globe. There is one Lord and one Faith. Our response to Him affects the world scene, and we are as dependent upon the African Christian as he is upon us. How can we demonstrate this truth in such a way that people will take it seriously and want to think together about its implications?

Part of the task of the committee will be to arouse curiosity and interest among members of the parish long before any study sessions are initiated. This can be done by the use of short, provocative statements or questions on Africa in the parish bulletin, pictures or articles on the bulletin board, and posters. All should be designed to dramatize the fact that our peoples are interdependent.

The preliminary publicity might lead up to an "Africa Evening" for the parish, which would set the stage for the more serious study. There is a great range of suitable material from which to plan the program for such an evening.

A Variety of Resources

Two films present the Africa of today in dramatic form. *New Faces of Africa*, produced by the National Council of the Churches of Christ, is a well-documented picture of Africa's struggle for freedom. (16mm; 29 minutes; rental per showing: color, $12.00; black and white, $8.00.) The other film, *Portrait of a*

Promise, which is produced by our own National Council, tells the story of the work of the Episcopal Church in Liberia. (Color; 16mm; 28 minutes; rental per showing, $8.00.)

Some prefer to use filmstrips. *Face to the Future* (Friendship Press, $6.00) is in color with a reading script. Its theme is one of the most poignant problems in Africa's changing culture, the disruption of family life when working men must be absent from their villages.

The use of such visual presentations makes it possible to challenge the audience with questions which may be discussed after the showing.

Edge of the Village, by Margaret Jump and Edith Agnew (Friendship Press, $.50), is a moving one-act play concerned with the dilemma of an educated African youth who is expected, according to custom, to marry an illiterate girl from his tribal village. This play could be presented as a finished production or as a dramatic reading. Perhaps a group of young people might be interested in working on it.

A powerful three-act play based on Alan Paton's great novel of South Africa, *Cry, the Beloved Country*, is available as a verse drama. This may be given as a fully staged concert reading or as informal readings. It is available from Friendship Press under the title *Cry, the Beloved Country*, by Felicia Komai (cloth, $1.50; paper, $.75).

Your local public library will be most cooperative in suggesting novels having to do with Africa today. Certain persons might be asked to read one or more and present reviews. Book lists could then be distributed, and a wider reading program encouraged.

A committee assignment in preparation for the study could be to clip and save magazine articles and stories from the daily press, thus providing up-to-date resource material for discussion groups or for a panel presentation in the first meeting.

Music is available to any group with facilities for playing recordings. For suggestions, see *Churchways*, May–June, 1959, page 15.

Social occasions will be enriched with suggestions from *Fun and Festival from Africa*, by Rose H. Wright (Friendship Press, $.60). This slim volume contains African customs, proverbs, games, festivals, stories, authentic recipes, and a number of complete songs. A descriptive list of appropriate party accessories is available on request from The Wright Studio, 5264 Brookville Road, Indianapolis 19, Ind.

Joint Anglican Project

A unique feature of this year's study material is that it has been prepared jointly with the Anglican Church of Canada and is being used in both Canada and the United States. The material may be ordered as a packet from the National Council, 281 Park Avenue South, New York 10, N.Y., for $3.00. The packet contains:

The Way in Africa by George W. Carpenter (Friendship Press; paper, $1.50). This is the basic text which will be used in the United States and Canada. In it the author traces the historic roots of Africa, gives attention to the early influence of missions, analyzes the changing patterns of culture, the power of nationalism, and the force of racial consciousness. The Christian Church is depicted as the way for the future.

Mission Unlimited in Africa ($1.10) is the story of the work of the Anglican Communion and contains one full section on the work of the Protestant Episcopal Church in Liberia. This book was published jointly by the Anglican Church of Canada and the Protestant Episcopal Church and will be used in both countries.

"The Anglican Communion in Africa" (wall map in color, National Council, $.75).

"Liberia Today" (free). A new folder on the Church in Liberia.

Two reprints from *The Atlantic Monthly*.

The Churchman Looks at Africa (National Council, $.50). Study guide described above.

The concept of Africa as the Dark Continent has disappeared. The eyes of today's world are focused upon it. The challenge to us in seeking to understand this continent is forcefully stated by Canon Max Warren in the Epilogue to *Mission Unlimited in Africa*. Canon Warren says:

"Today the African is in revolt against everything that signifies dependent status. He resents patronage, suspects benevolence, and is increasingly distrustful of the white

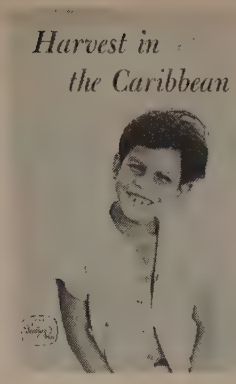
man, while admiring and coveting his technical skills and material prosperity. Essentially what the African wants is to be treated as one of the human race, as having his place in the Son of Man. He wants to enjoy self-respect for without that he knows he will never win the respect of other men. And a first condition of self-respect is freedom to manage, or mismanage, his own affairs. And it is no use telling him that we live in a world in which willingly accepted interdependence is the price of survival. Only the independent can become interdependent.

"This passionate assertion of African selfhood, this self-affirmation of the African of his rights as a human being, is the key to any understanding of the African scene today. To ignore the reality of this passion, to be equivocal in regard to his self-affirmation, as is still the fashion of too many white men in Africa and white observers outside Africa, is to head straight for immeasurable disaster. That is where Africa is heading today, and we with her.

"Herein lies the essential challenge to the Christian Church, a challenge which it will not be at all easy to meet, but which unmet will be one new betrayal of the Christ."

Town and Country

In keeping with the practice in other communions, the Home Department of National Council also chooses a special emphasis each year for mission study. The theme for 1959–1960 is "The Church's Mission in Town and Country." The basic study book is *People, Land, and Churches,* by Rockwell C. Smith (Friendship Press; paper, $1.50). Theodore M. Switz is writing a study guide descriptive of the Episcopal Church's work in town and country areas. Both these books and a revised map of our town and country work will be included in a kit prepared by the National Council Division of Town and Country Work. The Division is also preparing a filmstrip for this year's mission study. The work of our Church in the summer resort North Country Mission Field in the Diocese of Central New York is described in a chapter in Wilfred Bockelman's book, *On Good Soil* (Friendship Press; paper, $1.50).



Children's and Youth Mission Study Themes and Materials for 1959-60

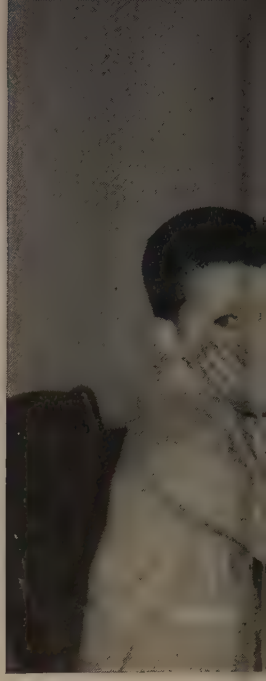
■ The Church School Missionary Offering Packet, prepared by the Department of Promotion of National Council, has already been mailed to parishes and missions across the country. It contains materials on the Overseas Department's project on theological education in Latin America and the Home Department's emphasis on the Church's ministry on the college campus.

■ *Harvest in the Caribbean* (The Seabury Press, $.75), the guide for leaders of primary and junior children prepared by the Department of Christian Education, is included in the packet. Other items are "Understanding Your Church School Missionary Offering," a basic resource for clergy, teachers, and leaders of other parish groups who wish to make an all-parish study along with the church school; a series of color postcards on "The Church in Latin America"; a cut-and-paste picture map of Latin America; "Latin American Churchmen," a series of profiles on nationals; a leaflet of services for the dedication and presentation of offering boxes; rules and entry blanks for a Creative Art Contest for children from six to eleven years of age and those twelve and over; an illustrated folder for children called "What Is a Seminary?"; a booklet for children called "The Church and the College"; and two self-mailing pieces for adults, interpreting theological education overseas and the Church's college work.

■ Also available will be two filmstrips, one interpreting the importance of our work in colleges and universities, the other interpreting the need for developing a native ministry overseas; two lay readers' sermons; and two issues of weekly parish bulletins. *Forth* magazine and *Churchways* will also contain special material.

■ In order to help young people find their own place in the mission of the Church, the Youth Division asked the Rev. Roderick S. French to write on the subject of Christian vocation. His book, entitled *Don't Miss Your Calling!* (The Seabury Press, $.95), is reviewed on page 22. FINDINGS will contain two articles next month helping parish leaders to make good use of *Harvest in the Caribbean* and *Don't Miss Your Calling!*

Precious December Sundays



A preschool teacher pleads for imagination and creativeness to help children prepare for the great Christmas festival.

by Ann Hadley
Trinity Church, Tulsa, Okla.

WHAT ARE you planning for the preschool children in your church school this Christmas? Do your plans center around a pageant? Many parents expect it; it's easy; the costumes are probably already there (do the inevitable mending and you're ready); you may even have an idea which child would make a "good Mary" or a "good Joseph." The whole thing seems very simple—or at least it did to us, the preschool teachers at Trinity Church, Tulsa, Okla.

A Nativity pageant performed by the four- and five-year-old children has been traditional at Trinity, and those of us who gathered to discuss plans for Christmas, 1958, had participated in several productions. In previous years, the pageant had been presented on the Sunday before Christmas, the parents joining the children in a brief service before the performance. Rehearsals were held the Second and Third Sundays in Advent. Parts were assigned on the basis of attendance records—"Mary" being the little girl with the best attendance record, "Gabriel" the second best, and so on. The play was performed on a stage in a large basement room adjoining our classroom—the forty or more children being brought in during their regular class periods to rehearse. Costumes consisted of pillow-slip angel robes and potato-sack shepherd garments, with robes and crowns for the Wise Men and traditional costumes for Mary, Joseph, Gabriel, and the Innkeeper.

In making our plans for the coming Christmas season, we agreed that while there were many disadvantages in this method of presentation, we should, of course, have a pageant—one which would have "real meaning" for the children. It was felt, however, that the basic idea of having a "performance" detracted from the value of this type of activity, for small children being groomed in large groups do not stand a very good chance of doing any actual role-playing. The rehearsals involve much shoving of children from one side of the stage to the other ("All right, Jimmy, you drag your camel over there to where Mrs. Burns is standing and then go kneel down beside the crib").

Instead, we decided to let the children work in small groups, interpreting the Nativity story entirely in pantomime within a framework paraphrased from the Gospel According to St. Luke. We tried to let each child play as many different roles each week as he wished. (The most popular parts were "Gabriel" and "sheep.") Two teachers worked with each group of about ten children, and we had an adult narrator and background music. After two Sundays of this, the parents were invited to watch, and the small groups were combined in one large group again. The parents came down after Morning Prayer the First Sunday after Christmas and stayed for coffee and cookies with the teachers after the performance. Costumes were limited to headdresses for all characters, except Mary, Joseph, and the Innkeeper, who wore simple cotton robes. The angels had small wings and halos; three "camel drivers" (in turkish-towel turbans) were added to the cast to relieve the "Wise Men" of the responsibility of dragging their portable hardwood camels.

In the past, the question of assigning parts had been a difficult one as many of the children (particularly the ones with good attendance) had older brothers and sisters who had participated in the pageant in previous years. The result was there was always more than one parent who felt that "Susie just has to be 'Mary'; she hasn't missed a Sunday all year!" (It had also been our sad experience that the children with perfect attendance records, after rehearsing diligently in "major" roles, almost invariably came down with chicken pox the day before the

Quiet activities, in which there is time for teacher and children to work together, can be more memorable than a staged "performance." Here Mrs. Hadley helps with an Advent wreath.

pageant, leaving the teachers to dig up an unrehearsed substitute.)

Now, since in any case we were attempting to create a whole new atmosphere of "trying on" the characters, we did not assign parts to specific children. Instead, we tried to make sure, during the role-play sessions, that each child was given ample opportunity and encouragement to respond to as many different roles as possible. By the time the parents were invited to watch, we had already given two "performances" and were able to assign parts by the "who would like to be a Wise Man *today*" method. This idea worked out pretty well, except that on the day the parents were to watch, no one wanted to be "Joseph," and it took considerable persuasion before one child finally allowed himself to be coaxed into it by our desperate plea of "Mother will be so proud of you."

We felt that, with thoughtful planning, simple costuming, and role-plays in small groups, we would be able to provide a worthwhile and memorable experience for our children. We are sure, from the parental response, that the "performance" was a "success," but it will be our last. Our subsequent evaluations revealed that, in spite of our best efforts, more was lost than gained through its presentation.

Although there are some points in favor of having such an event (most children love to perform, and it was a good opportunity to increase parental interest in the church school), it was felt that the time consumed by the pageant could have been spent in far more meaningful activities. Even with good planning and an adequate and willing staff, there was time for nothing but The Pageant. Christmas gift projects had to be rushed, playtime sacrificed—we *had* to do our pageant practice.

For the first two Sundays, while the children were working in small groups, the experiences gained had been worthwhile (although, since we were working under pressure, the sessions were not spontaneous and thereby lost much of their value). However, as soon as we attempted to put the entire story together with all forty children, it was back to the old "shove 'em through it" routine. Problems appeared. The little girls who were to be angels grew restless during the long backstage wait before their appearance. With the stage curtains closed, it was hot; halos came off, wingtips kept getting in the way. Finally each angel was assigned to a small chalked circle in an effort to provide breathing room. Needless to say, this arrangement didn't lead to a feeling of spontaneous participation. Another difficulty arose when several children decided not to be in the pageant at all. This led to embarrassed mothers pleading, "Now go ahead and do what the teacher wants you to," while the child pleaded just as hard, "But I don't want to—I don't like it!"

Unfortunately, although it was clearly visible by the second Sunday that things weren't working out, it was not possible simply to cancel the pageant and relax. Tradition demanded a pageant, and we had to continue. We determined to put the best face on it that we could. However, by the time of the final performance, the general consensus was "never again!"

For such little children, Christmas is a time for wonder, for the excitement of planning surprises for loved ones, for reading and re-reading all the favorite Christmas stories, for setting up crèches—all emphasizing the joyful preparation for the most wonderful Christmas gift of all. There are so many things to do during Advent! The commercialization of Christmas is especially confusing to little children, and too often the church school is the only place where a child can experience the glad and reverent preparation for the celebration of the birth of the Christ Child.

A crèche hurriedly set up and displayed amid an aura of "look, but don't touch" is no substitute for the experience children can have when, one or two at a time, they and their teacher arrange and rearrange the figures while discussing the coming event. Decorating the classrooms with greens, trimming a small tree, lighting the candles on the Advent wreath, listening to the beloved hymns as they are played on the piano or record player and then going into the church to sing them with their families—all these bring the teachers and children closer together as they plan for the happiness of others. Advent can be the very best time for a kindergarten teacher to share with her children.

We feel, now, that for us the question is settled. Role-plays of the Nativity story in small groups, growing out of natural classroom activity, are excellent. We hope to continue experimenting along these lines in other subjects as well as the Christmas story. However, putting on a costumed and staged "performance" with a large group simply interferes with the joys of Christmastide and the happy teacher-pupil relationships which can develop then.

We hope the insight we have gained will enable us to spend our precious December Sundays in ways which will be truly meaningful to us and to our children.

Pupils in a Mexican *internado*

The Birthday Thank Offering for 1959-1960

by Frances Stokes

A visit to a Mexican *internado* (a dormitory for students attending government schools away from home) is a delightful experience. With shy grins, the schoolboys clump up to shake hands and murmur, "*Buenos días,*" or bravely produce a carefully enunciated "Good afternoon." Then, with a relieved rush, they swoop outdoors. Or you try to talk to a softly giggling cluster of girls as vibrant and colorful as the flowers in the patio behind them. One or two, after consultation and with much prompting from the less brave, try a few words of English and earn the approval of the director, who has been giving them English lessons each Sunday. One girl, who has mastered several useful phrases for the dining room, cares for the guest and informs the rest of the girls later how many *tortillas* the visitor ate—*six!*

Internados exist because in Mexico there are very few schools in the small villages, and many children must go away from home if they are to continue their education beyond the fourth grade. *Internados* are important to the Church—and are provided by the Mexican Episcopal Church—because the government forbids the teaching of religion in either public or private schools. The *internados* are not schools, of course. They are "home" for their students—and often for as long as ten months out of the year.

Our *internados* are in both rural and urban areas. In the quiet, slow-paced country village, one finds low adobe buildings built around a courtyard, cool and comfortable; in the midst of a bustling city, one steps through a narrow doorway and then up a steep stairway to rooms overlooking a noisy, brilliantly colorful public market. But wherever they are, the *internados* are full—full to overflowing. Folding beds are set up each night in rooms, hallways, and courtyards, then taken down and stored away during the day. Dining rooms double as study rooms. And how impossible it seems that such tiny kitchens—kitchens with primitive brick stoves and clay cooking pots or two-burner kerosene stoves—could be equal to the task of turning out meals for twenty or more. Some of the kitchens are no bigger than a moderate-sized closet, but such enticing odors—and doubtfully interesting dishes—emerge! (One exotic dish combines cacti and tiny shrimps.) The *internados* in the small country villages have old-fashioned storerooms with long, long strings of chili, mounds of corn, and sacks of beans—the staple foods of Mexico.

The school year in Mexico is regulated by the climate. In some areas it runs from September to June, with ten-day holidays at Christmas and Easter; in other areas it runs from February through November, with a ten-day holiday in May and another in September. Most urban schools have two shifts, morning and afternoon, each with a different director and staff of teachers. It is usually the custom to have separate schools, or sessions, for boys and girls; but, in the districts having too few children for separate buildings or teaching staffs, the schools are *mixtas*, or mixed. The rural schools are usually *mixtas*.

Education in Mexico is intended for all the people. It is free and compulsory for children between the ages of six and fourteen, but school facilities do not yet exist for half the nation's school-age children. The urban schools, for the most part, offer the full six grades, but in the rural areas many schools have only four grades—or even fewer. The rural schools do try to emphasize practical work somewhat, but the chief difference between the urban and rural school is in the number of grades provided. With only about six hundred of the nineteen thousand rural schools offering a full six-grade program, it is difficult for the children in the country areas to complete even the *primaria*, or elementary school, unless they can go away. This is where the Church *internados* assume importance.

The Church desperately needs to

increase the number of *internados*. The great need for them is apparent when one realizes that, out of the more than one million students entering first grade, only about ten thousand complete the sixth grade. Part of the reason for this is that the many new schools built each year offer the first grade only, adding other grades later as it is possible—and often it is not possible for some time. But where the student has the opportunity to attend a school with the full program—and the *internados* often make this possible—the picture is much brighter. Of the students starting the sixth grade, about 85 per cent graduate.

Life at the *internado* is typical of a student's life anywhere: classes at the local school, study, play, and work. The girls are often busy with their knitting or embroidery. They learn while quite young to use a needle with great skill, and their needlework is exquisitely lovely—doilies, scarves, tablecloths, and bedspreads done in the brilliant colors and intricate patterns of tropical flowers, foliage, and birds.

Each of the *internados* has serious needs. One has a beautiful new bathroom complete with showers—but no water! Another eagerly plans for the day when a bathroom can be built and water piped into the buildings. In others there are roofs that leak, walls that need patching, drains that need mending. Repairs are certainly needed, but so are new facilities. Additions to the existing buildings would provide room for new students. New buildings would reach students in other areas or make it possible for students to go on to *secundaria* (high school) and normal schools.

The Birthday Thank Offering in 1959–1960 will be used to improve our *internados* in Mexico. As one of the pamphlets available from the National Council says, "Fellow Churchmen in Mexico have found much of their Christian leadership coming from those who have lived at *internados*, and they look forward to other leaders who will emerge from the *internado* system." Thus the Thank Offering provides children with an opportunity to help the Church in Mexico at the same time they are expressing their thanks for another birthday and for the gift of life itself.

SUGGESTIONS ON WHAT TO SAY

From the Chancel Steps

by William Sydnor

EDITOR'S NOTE:

Family worship is almost universal in the Episcopal Church today. The responsibility and opportunity rest on the clergyman or lay reader who conducts the service to give instruction helpful to both the adults and children present.

In this new series (which we introduced last month), the Rev. William Sydnor suggests ideas and methods of presentation based on the Collect, Epistle, or Gospel for the day, on the feast being celebrated, or on the liturgical season. The leader should not use this material verbatim; he should adapt it freely on the basis of his own experience and his knowledge of the congregation.

Hymn numbers will always refer to the Hymnal 1940. Quotations from the Epistle or the Gospel for the Sunday will be taken from the Book of Common Prayer unless otherwise noted. All other Biblical quotations will be from the Revised Standard Version unless otherwise noted.

Mr. Sydnor is rector of Christ Church, Alexandria, Va. Previously he was Executive Secretary of the Division of Curriculum Development, Department of Christian Education of the National Council.

St. Luke the Evangelist, October 18, 1959

POSSIBLE SUBJECT: Luke, the Beloved Physician

BASED ON: The Epistle

What do we know about St. Luke? In St. Paul's Letter to the Colossians, he refers to a friend who is with him as "Luke the beloved physician." From this we have assumed two things: St. Luke was a doctor, and he was the Apostle's close friend.

St. Paul wrote to the Colossians when he was a prisoner. This could have been while he was imprisoned in Jerusalem (Acts 21:17—23:24) or, more likely, while he was a prisoner in Rome (Acts 28: 16–31). St. Luke was with him both times.

Here is a quiet, loyal friend who stayed with St. Paul on several very dangerous occasions. Twice there were riots, twice Paul was arrested and dragged off to jail, once there was a terrible storm at sea which lasted two weeks, then there was a shipwreck on a rocky coast in midwinter.

Luke was also Paul's doctor. We know that St. Paul had some sort of recurring physical affliction (II Cor. 12:7–9), so he was very fortunate to have this faithful medical friend who would stay with him under all kinds of conditions. No wonder this

man is looked up to and admired by doctors. No wonder many hospitals are named "St. Luke's."

Trinity XXII, October 25, 1959

POSSIBLE SUBJECT: Christian Forgiveness

BASED ON: The Gospel

One of the most wonderful Christian beliefs is that God is forgiving. He hears those who earnestly cry out to Him and are sorry for the wrong they have done. We try to be like our Heavenly Father in this respect, just as a little boy tries to do the things he sees his daddy doing.

But I find it hard to forgive. Perhaps some of you do, too. (Note: This approach is better than trying to make some child say that he finds it hard to forgive. To the question "You find it hard to forgive, don't you?" the only possible answer is "Yes, of course," which is the unthinking response to any question so phrased. What you want is to stimulate thinking, not necessarily to get agreement.) I want to know how long I have to put up with someone I have to forgive. Can I forgive him once or twice and then turn my back on him if he slips again? Is there a rule I can follow?

St. Peter once asked our Lord this very question. How often do I have to forgive, he wanted to know. He then suggested a generous number of times: seven. The religious teachers of that day were saying a person had discharged his obligation if he forgave an offender three times.

Jesus replied in effect, "No, not seven times, but seventy times seven," and then He told a story which made it quite clear that He might just as well have said, "seventy times seven, times seven, times seven." Instead of a correct answer in our minds, Jesus was calling for an attitude of unlimited love in our hearts. Those who are trying to be like their Heavenly Father forgive as often as others need to be forgiven.

All Saints' Day, November 1, 1959

POSSIBLE SUBJECT: What Are Saints Like?

BASED ON: The Collect and Gospel

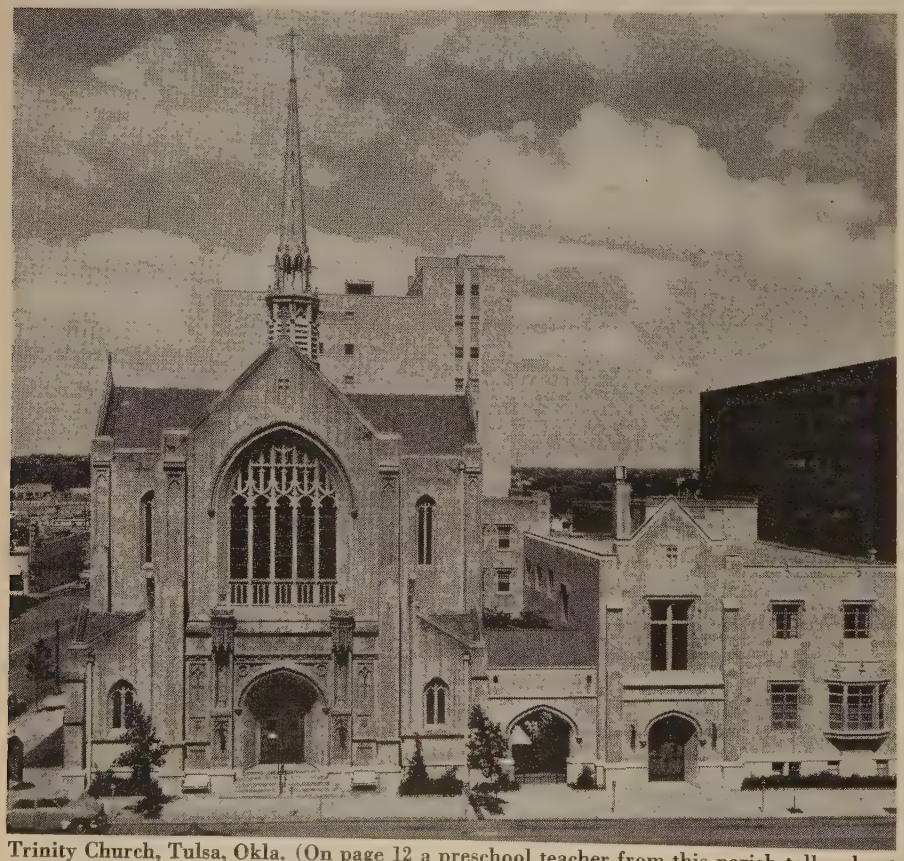
In the Collect for this day, we pray that we will have God's help to follow the saints "in all virtuous and godly living." What do you suppose "godly living" means? (If you dare ask this question of the congregation, you have to be daring enough to accept any answers you get. If you can build on them, fine. If you can't build on them, do not be judgmental. You might say, "That may be what it means, but I don't think so." Or, "Is that what you were praying for?")

To me, "godly living" means living like God or, rather, like God's child. Our Lord once said that the peacemakers shall be called the children of God. Those who work at making peace are living like God's children. So in the Collect we were praying that God would help us follow the saints by being peacemakers.

This is hard. Suppose two people are quarreling or fighting. I know both of them and like them. Neither one of them is entirely in the right; neither is all wrong. They may be boys or girls, big people or little people, it doesn't make any difference. It is hard to help them hear each other. Both are so sure the other person is all wrong that they are yelling too loud to hear. It hurts to see two people I care about hurting each other. If I try to help, both may turn on me and call me a busybody and blame me for interfering in what is none of my business. I may lose the friendship of both by trying to help them.

Now I begin to understand what it means to follow the saints in "all virtuous and godly living." The word *virtuous* basically means "courageous." I have prayed for God's help that I may follow the saints in having the courage to be a peacemaker.

Let us sing together the first stanza of, "I sing a song of the saints of God" (243). Let us kneel and sing that stanza as our All Saints' Day prayer.



Trinity Church, Tulsa, Okla. (On page 12 a preschool teacher from this parish talks about "Precious December Sundays.")

Trinity XXIV, November 8, 1959

POSSIBLE SUBJECT: Our Inheritance

BASED ON: The Epistle and Gospel

In today's Epistle St. Paul prays that the members of one of the congregations he founded may share the inheritance Christians have in common.

Part of that inheritance comes to

us as an inheritance of prayer habits. As St. Paul put it: "since we heard about you we have never missed you in our prayers." (J. B. Phillips' translation of Col. 1:9) In our prayers we lift up to God the needs of those we care a great deal about, and wonderful things happen.

The whole of the great Christian family is tied together by a network of prayer. I pray for sick friends and those who have hard jobs to do or hard decisions to make. I pray for a lot of people. I pray for them by name. I try to think of what they look like when I am praying for them.

One thing that helps me is never just to use the word *bless*. I do not pray, "Bless Aunt Mary"; instead I pray that, if it be God's will, Aunt Mary will be able again to get out in her garden which she loves so dearly. I am sure lots of people pray for me, because many wonderful things happen to me which I cannot account for otherwise.

The Gospel today is all about praying for sick folk. A woman touched the hem of Jesus' coat, praying that she get well, and she was healed. A father prayed for his sick daughter and Jesus healed her. Some people laughed at the idea that Jesus could heal. There always seem to be people who scoff at the idea that prayers help. Jesus put those people out of the room. They never saw any prayers answered. But the friends of Jesus did.

Trinity XXV, November 15, 1959
Use Epiphany VI

POSSIBLE SUBJECT: The Light of the World

BASED ON: The Collect

When you turn on a bright light in a room, what happens to the darkness? (There are likely to be different views of what takes place. All of them will contain some part of the truth. One view which deserves to be aired is that it is probably more true to say that the darkness is smashed, wrecked, destroyed than that the darkness simply goes away.)

The New Testament uses the figures of light and darkness in talking about Christ and the devil. Jesus Christ is the Light of the world. This Light comes into the world. Those who belong to Him are the children of light. The devil is the prince of darkness. Evil is spoken of as the "works of darkness." The Fourth Gospel has much to say on this subject—St. John 1:4–9; 8:12; 9:5; 12:36,46. The same line of thought is found in Ephesians 5:3–14.

Today we pray to God, "whose blessed Son was manifested that he might destroy the works of the devil." Notice the word *manifested*. It means "to reveal, to display, to show plainly." If one displays a strong light, it certainly destroys darkness.

When our Lord comes back again, as we say in the Creed, I do not want to be more darkness than light. If I am, I may be destroyed by the coming of the Light of the world. Jesus once promised that the pure in heart shall see God. Today's Collect (page 117) is a prayer that God help us strive for that purity. Let us kneel and say this prayer together.

Sunday next before Advent, November 22, 1959

POSSIBLE SUBJECT: What Have I Got to Give?

BASED ON: The Gospel

The Gospel for today is the story of a little boy who packed a picnic lunch and joined a great crowd that was hiking around the lake shore in the hope of finding Jesus. This boy (and perhaps his friends) had begged and pestered his folks so much that they finally let him join the crowd. "But you cannot go without something to eat," his mother no doubt said. Mothers are the same in every country and in every age.

The hike was longer than anyone expected, and when Jesus had finished speaking to the people, it was late and the people were too tired to be sent away home without something to eat.

The only food in all of that vast crowd was the lunch that one boy had hastily packed. The package he had wrapped it in must have been pinched-up and somewhat mangled after all day in the casual care of a little boy. Five barley loaves—buns, probably—and two little fish. It sounds to me like the first-century equivalent of peanut-butter sandwiches.

The boy was willing to let Jesus have his lunch. This in itself was a great act of faith! The outcome was an event of such importance that it is told and retold by all the Gospel writers.

For us the important words in the account are the disciple's discouraged report to Jesus: "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" The boy had such a little bit to contribute that the disciples thought it wasn't worth anything—but when the Lord took it, great things happened.

As the old Christian Year ends and the New Year begins, I like to think that the Lord can take and stir up and use what we have to offer if we are faithful to Him and will let Him have what we can give Him.

Advent I, November 29, 1959

POSSIBLE SUBJECT: Prepare Ye

BASED ON: Meaning of the Season

The Advent Season is the time when we learn again about the Old Testament preparation for the coming of the Christ Child. But these four weeks are a great deal more than a history assignment. It is true that Christmas will celebrate the Lord's coming at Bethlehem. But there are other comings. "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me." (Rev. 3:20) These words are talking about His coming into our lives now. "He shall come to judge the quick and the dead," we say in the Creed. This is talking about His coming at the Day of Judgment.

Advent is meant to be my preparation for His coming to me and to my world. Two weeks ago we were talking about Christ as the Light of the world. The Bible is not only like a history book which tells us about the Light of the world. It also makes us a living part of that history, a continuation of it. "While you have the light," it says to us, "believe in the light, that you may become sons of light." (John 12:36)

Advent is a time when I try to live in such a way that when Christ comes I will be among the children of light.

Two Reports from the Field

I. GROWING WITH THE SEABURY SERIES

THIS REPORT is from one of the teachers who were asked to tape their church school classes so that the editors in the Curriculum Development Division could have firsthand insights into the way the manuals were being used and the ways in which youngsters were responding. To make this information valid, the Department maintained a strict hands-off policy all through the year. At the end of April, when the finding were reviewed, letters were sent out to the teachers asking various questions. Each teacher was asked: (1) what she had done with her girls outside of class, and (2) what reading or in-service training had helped *her* grow. The reply of Patricia L. Burlin, Church of the Redeemer, Springfield, Pa., follows:

* * *

If I remember rightly, the first year of the Seabury courses the main cry of teachers was, "There is not enough material." Maybe you are still getting that complaint, but my own opinion is that there is so much I am overwhelmed by it. Through the year I keep a record of things I have done in class (and the things I have left undone). I find that I have barely touched on the material in the revised seventh-grade teacher's manual, *Why Should I?*, or in the pupil's resource book, *More Than Words.*

So many weeks I remember things said in class that slipped by because I didn't hear them at the time or because we were rushing. There never seemed to be enough time to delve as deeply as the class seemed to want to go, and the next week, somehow, the spell was broken, and we didn't quite pick up the thread. A perfect example of the scope of material is that, although I have been teaching the seventh grade for four years, I have not used the same open-ended stories. Each year has been new, with different role-plays and different Bible stories. In fact, although I have taught the same course for four years, actually I have taught four different courses. The few times I tried to use something that was highly successful a previous year, it always fell flat. Each class was different; each class demanded different things.

I did very little last year with the girls outside of class. We had a picnic in October so we could have a relaxing time together and so they would get to know us and we them. Mrs. Reynolds, my observer, and her husband and children, and my husband and children, went also. This enabled the girls to know us as people. At Christmas time, the girls enjoyed working in class on toys for a foster home. This project gave us a chance to try discussions while doing handwork. I found it entirely too distracting, and we gave up that approach. While I was on vacation, I sent every girl a card, thus trying to let each one know she was more than a job to be done on Sunday.

I didn't make any home calls last year; I knew most of the girls and their families, but, I must admit, not as well as I thought I did. Even at the end of the year, I was learning a lot about the girls. I had them at my home one night to show them films of my vacation. How much they saw is doubtful; they spent the evening in gales of laughter and in eating, but were completely relaxed, so at least I found out that they felt comfortable with me. The reasons why some girls did not come were also revealing about themselves and their parents.

I find the seventh grade real fun to work with. Many people ask me how I can put up with them, but I have never had a problem. They grow and develop so during this year. They seem so little and young in September, but by the end of the year they seem much more mature and self-assured.

I realized at the end of last year that this class had done a lot of growing, but, until I thought about it, I was not aware that I had. During my first years as a teacher I did much reading and searching in order to keep up with the girls and ahead of them. This last year, except for FINDINGS and constant references to the books in THE CHURCH'S TEACHING, I did not do much reading. However, I had two unusual opportunities to grow and be strengthened. One was attending a Parish Life Mission. Although I had attended a Parish Life Conference at our conference center previously, I found that the Mission, which was held in our own parish, made me think more deeply about my own convictions.

The other outstanding experience was the School of Religion which we held in our parish during Lent. We hold one every year, but this one was unsurpassable. Our speaker was the Rt. Rev. J. Brooke Mosley, Bishop of Delaware; his subject was "A Christian's Responsibility in the Community and in the World Today." He is an outstanding speaker and spoke at the layman's level.

As far as teacher training goes, we have a teachers' meeting once a month. We combine the seventh and eight grades. Our supervisor is the Rev. N. Dean Evans, Assistant Superintendent of Schools of Delaware County, and also a perpetual deacon and our church school supervisor. In teachers' meetings we have a chance to air our problems and ask any questions we desire about discipline, teaching techniques, and guidance in theological matters. Dr. Evans then takes time to discuss any coming event in the Church Year, what it means, and what it should mean to us.

I have sincerely tried to develop a good relationship with my class—not a teacher-student one, but one of friendship. I think I have been successful.

II. A CLASS FOR THE RETARDED

IN March, Frances Davis of the Church of the Messiah, Santa Ana, Calif., wrote the Rev. Edric A. Weld at Tucker House of her parish's plan to start a church school class for mentally retarded children.

In her first letter, Mrs. Davis asked for information as to available materials. Two months later she wrote again to describe the experiences of the first weeks. There may be those in other parishes who are eager to start such a class, but hesitate to do so because they have not had specific training. For them, especially, we print this letter, believing that Mrs. Davis' enthusiasm will give others courage. She writes:

* * *

I appreciate your letter of March 11, 1959, and the material and suggestions you sent me. I'm afraid I'm very slow in thanking you, but decided to wait until we had had a few sessions of our class for the mentally retarded. I thought I might be able to pass on a few hints to anyone else who is planning one.

First of all, may I commend this project to anyone who is interested in the mentally retarded. I have taught Sunday school for years and have always thoroughly enjoyed it, but this is the most satisfying thing I have ever done—so much so that I keep reminding myself not to be self-satisfied and always to keep in my prayers the hope that God will work through me to help these youngsters and their families. We have so much freedom in this country that we take it for granted that our churches and Sunday schools are open to everyone. But the doors are very firmly closed to this particular group of children.

I had some insight into how the parents of these children felt because their children could not attend Sunday school, but I had no real idea how disturbed they were over this until I talked to them. They all feel that these children particularly need to know that Jesus loves them and cares as much for them as He does for anyone. And yet, they can't take part in church. The gratefulness and cooperation of these families has been a very humbling experience. I know many people feel I have a "hole in my head" for "wasting" my time this way. But if it did nothing more than provide a place to leave the children so the rest of the family can go to church, and to provide a social outlet in the very narrow social lives of these children, it would be worthwhile; but I know with all my heart that more than this will come of it.

Well, enough of my personal thoughts; I'll get on with how the class was set up in hopes it may be of help to others. First of all, we thought it was very important that it should be held during a Sunday school time, so it would be a true Sunday school experience and the children could take part in a worship service. We found this was very important to the families, too. We also thought it should be a small class to start with (just four) to be expanded when the teachers know better what they are doing. We also planned that the children should be of a similar age (6–10) and intelligence level, or it would be very difficult to accomplish anything. The one Episcopalian in the class is a Mongoloid child of seven, so we started from there. The mother of this child is a good friend and has been of the most tremendous help in giving insight into various aspects of the program, ideas, and so forth. We are extremely fortunate in Orange County in having one of the best setups in the country for teaching retarded children, so we were able to draw from this little girl's class at school, knowing we had children of similar intellect (something that would not apply to every part of the country). The teacher of this class has been of the greatest help also, letting me visit the class to see what they do, the materials they use, and offering suggestions. If anyone planning to do this could possibly visit such a class for even an hour, they can learn more than in a month's reading. Speaking of reading, I would suggest two books that have been a great help to me; I constantly refer to them. One is *Teach Me,* put out by Division of Public Institutions, Department of Social Security, St. Paul, Minn., and the other one is *New Hope for the Retarded* by Morris and Miriam Pollock (Porter Sargent, Publisher, 11 Beacon St., Boston 8, Mass.; $2.75).

Since these children are intellectually about like three-year-olds, we have set up the classroom like a nursery or kindergarten class with housekeeping equipment, blocks, etc. The one difference is the fact that they need to learn to use their small muscles rather than the large ones, so we use small table blocks, peg boards, Tinker Toys, bead stringing, and the like, rather than big things which would be used with your true three-year-old.

We go into the junior chapel for part of their worship service, not trying to stay for the whole service, as they get restless after ten or fifteen minutes. They enjoy finger plays, looking at books, music, and, of course, the free play with the toys. We also have cookies with grace before. Before we go home, we kneel down and say a prayer. I am still struggling over just how to put across a story to them, but it must be something with pictures, flannelboard, etc., or you have lost them before you get started.

Until the end of the school session in June, I am stressing the love of Jesus. I have some "Pattie Books" with pictures that tell this story in different ways, and I am making my own books with pictures of the people and animals that God loves. They all have speech difficulties, so in practicing "Jesus loves child," or "man," or "dog," they get a little speech therapy, and it is impressed upon their minds as well. They also love to paste, and we make posters and pictures. Luckily, we are next door to a rest room where they can be washed up, and don't think this isn't of prime importance. Next fall, I plan to teach the class using our regular kindergarten and nursery courses, modifying them where needed.

With this particular intelligence level, where activities, stories, and discipline are concerned, I use approximately the same method I would use with any normal three-year-old. They are so eager for affection, and when they feel you love and accept them (something that doesn't happen to them often outside of their own families), discipline is no problem. However, I am firm with them and make them do what I start out to do. Even though we have only four children, I have a helper, a young woman who works in a doctor's office. The children need so much individual attention, I don't believe we can teach more than six without adding another helper.

From my rambling on, you can tell I am more than enthusiastic, and I only wish more churches would become interested in this aspect of "ministering to all sorts and conditions of men."

Sight and Sound

Let's Make a Movie

"Let's make a movie about it," a church school teacher might suggest to his pupils when they have just enthusiastically opened a door on a new area of learning. The class's first response to the teacher's suggestion may be less than expected until the initial shock is over and the pupils understand that the teacher is being perfectly serious. Then I expect that the class will run off with the project at high gear.

There have, in fact, been teachers who were perfectly serious when they suggested that their classes make motion pictures. And those teachers are even more serious about this learning method after having tried it.

A mission in the Diocese of Los Angeles made a movie during Advent a few years ago. A mixed upper-primary and lower-junior class was scheduled to perform a pageant at a family Christmas program. But instead of a pageant they set to work making an 8mm silent motion picture. Of course, the children knew the Bible story, but when the group was confronted with a re-enactment, the boys and girls were driven back to the Bible for further study of details. There were maps to be consulted, an historical atlas to check for scenery, and books on costumes to be searched. In other words, the children were given the necessary motivation to dig for information.

Perhaps, as it turned out, the costumes showed the handiwork of a few parents. But the scenery was entirely the children's own; it was painted on butcher paper and hung by masking tape to a wall in the parish house. The donkey was a dish cart from the kitchen with one side covered by a cut-out cardboard donkey. And the acting, too, was all their own, even if the teacher did try to direct the film!

The motion picture was completed and shown at the Christmas party, and it is still being used, again and again, with other primary classes. Few, if any, commercial Christmas films would do as well, and probably would cost far more.

Film Making as a Learning Process

Some scholarly research has been done on film production as a learning method. One important experiment was conducted by Carlton W. H. Erickson, who sought to determine whether film production or traditional teaching methods were more effective in teaching a ninth-grade science course. In Dr. Erickson's experiment, the control group learned by the usual methods, including looking at films, while the experimental group produced a motion picture. The control group fared slightly better than the other children. While this instance would seem to discourage our use of film making, three observations might be made.

First, the group that made the film scored almost as high in factual knowledge as the control group did. Second, and I say this almost as an aside, they also learned something which the control group did not: how to look at films and how to learn from them.

Third—and most important—teaching religion is not the same thing as teaching ninth-grade science. In the realms of attitude, belief, and commitment, I have the strong conviction that film making can be a useful educational tool. I will support this conviction with two examples.

In our film library at Tucker House there is a very long (45 minute) 16mm black-and-white silent motion picture made by a group of young people from an unknown parish. (All our efforts to discover the origin of the film have resulted in frustration.) Apparently the group was a mixed junior-high and senior-high fellowship which decided to make a motion picture about the sacraments and our sacramental rites. It must have required a year to produce the film; in their dramatization of the occasions to which the sacraments and rites are appropriate, there is great originality and obvious thoughtful preparation. One would find it difficult not to believe that these boys and girls "got inside" the ministrations of the Church.

The second example is a short, one-reel, 16mm film produced this year by an eighth-grade church school class in Christ Church Cathedral, Indianapolis, Ind. In this class the teaching team had a motive other than just teaching the practices of the Church. They needed an activity which would bring together the children of various races and economic conditions in this urban-industrial congregation. The teachers wanted these children to learn to live together. A short-range, definite project with a simple beginning and obvious end was in order. The year before, when the team had hit upon the idea of producing a film, the class had decided on "Cinderella." But the new class decided to make a film on the Two Great Commandments. There is a lot of horseplay in their interpretations, but there is a more serious note which indicates the realness of the Commandments to the pupils.

This is what John W. Woodward, the teacher, has to say: "We consider the effort a success. A marked improvement in class interest and participation has been apparent. The film has been shown to the parents of all Sunday school students and to several classes of children, and our grade feels it has contributed something important to the church. To me this is more important than any factual knowledge they may have acquired. I am sure the class could have learned much more about the Summary of the Law with less effort by other means. But this project gave them an interest in Christian practice and a sense of contributing to the Church that ordinary teaching or discussion does not do."

How to Begin

How does one go about beginning such a learning activity? First of all, of course, there must be interest, either in the subject matter or in the method. Fortunately, interest in the one leads to the other if the teacher presents them as compatible.

The technical aspects of producing a motion picture may be resolved by approaching a layman in the mission or parish who already has a 16mm (or preferably an 8mm) camera. Such a resource person will enjoy the opportunity of helping the class as much as the class will be impressed by the concern of a layman in the parish willing to give his time to them.

An 8mm camera is better because the film for it is far cheaper than for a 16mm camera. Black-and-white film is an even greater saving over color film. As a result, a class might produce a film for as little as two dollars or ten dollars or twenty dollars. The cost, after all, is relative, and the necessary equipment is probably available to every mission or parish because of the commonness of home movie cameras and projectors.

The main resource and inspiration for a teaching team, as well as for a class which wants to make its own film, may be *Noah's Ark* (Chandos County Secondary School, Nottingham, England; color; 12 minutes; rental, $5.00). This film was made by a sixth-grade class in England, and because of its excellence we have purchased the only American

print for our Church's audio-visual library at "281."

Beyond the function of supplying entertainment for any age-group (with the exception of preschool children), *Noah's Ark* should supply encouragement and inspiration to a church school class or teaching team to make a movie.

So while we hope that many parishes will enjoy *Noah's Ark* for various programs or various reasons, we principally hope that it will inspire more creative film making as a learning activity. We'd like to hear what you do about it.

Film Reviews

During the past year we have received a number of films for evaluation which fall into a category of their own. They all center on animals, and, with two exceptions, the stories include a child. None of the films is specifically "religious," although there are often religious implications. The audience—be it children, teachers, or other adults—is free to make religious discoveries on its own. Some of these films may be used "just for fun." Some of them may be used to initiate creative activities.

"Ali and His Baby Camel." Atlantis Productions, color, 11 minutes, rental $5.00 from the Audio-Visual Film Library, 281 Park Avenue South, New York 10, N.Y.

This story about an Arab boy and his camel presents a way of life quite different from our own and so enlarges the child's idea of what the world is like. It may be shown to kindergarten and primary children. While it will not appeal to juniors and teenagers, adults will enjoy it. The film may be used to give a lively picture of Bible lands or to introduce or close a unit on pets or animals. Because of the tenuous connection with the Magi coming on camels, perhaps *Ali and His Baby Camel* might be shown during Epiphany. Skill in film making, carefulness in informational detail, and general appeal and usefulness in the story make it a fine film.

"Apryl and Her Baby Lamb." Atlantis Productions, color, 13 minutes, rental $5.00 from the Audio-Visual Film Library.

Here is a fantasy about a little girl who finds a lamb and has an experience of responsibility for pets and the property of others. The brother-sister relationship is appealingly done. In addition to kindergarten and primary children, juniors may enjoy this film. Essentially it is a motion picture for entertainment, but it does stress an awareness of the delightful sensations which the world affords and helps to develop an appreciation for nature. It may be used to motivate a painting session.

"Frances and Her Rabbit." International Film Bureau, color, 11 minutes, available from various educational film libraries.

Again, this film helps to enhance in children an awareness of the world around them as Frances and her pet rabbit experience different sensations, especially on a rainy day. The story is simple and slow. The narration is sparse and gives the audience time to look. The music fits the mood of the film in a better-than-average way. *Frances* may be used with children as young as four years of age. Primary children will enjoy it as well.

"Mr. and Mrs. Robin's Family." Coronet Instructional Films, color, 11 minutes, available from educational film libraries.

How Mr. and Mrs. Robin build their nest and raise their family is the storyline of this film. It includes the entire cycle of the seasons as well. It may be used with kindergarten children and lower primary. We have also used it with a fourth-grade class who entered completely into the spirit of the film. For resource material in a unit on the seasons or animal family life, this film is highly recommended. Excellent photography, simple narration with participation cues, its excellence marred only by less than adequate music, *Mr. and Mrs. Robin's Family* should prove to be a very useful film in a variety of circumstances. It, and another film produced by the same company called *Bushy the Squirrel,* are specifically recommended in the vacation church school primary course, *God Is Great, God Is Good.* The other films reviewed in this article would also be appropriate for that course. (*Caution:* It is not advisable to rent the less expensive black-and white print of *Mr. and Mrs. Robin* since color contributes substantially to the meaning of its story.)

"Farm Babies and Their Mothers." Film Associates of California (10521 Santa Monica Blvd., Los Angeles 25, Calif.) color, 10 minutes, available from the producer and some educational film libraries.

Although geared to "language arts" in school, this motion picture is appropriate in church school for opening discussion of animals and the care animal mothers give their little ones. Recommended for ages 4–7, it can be used to enlarge the child's ideas of what animals and their world are like.

"The Story of the Goose and the Gander." Film Associates of California, color, 10 minutes, available from the producer.

For sheer fun, this film is tops. The story follows a traditional children's story form. Every surprise is logical. Every new situation increases the audience's interest. It is highly recommended for kindergarten and primary pupils and may be used in a unit on pets, animals, or animal mothers. It is not patronizing toward children, and its artistic standards are high. This film should become a classic.

High Praise for Training Film

The Department of Audio-Visual and Broadcast Education of the National Council of Churches, through its regular stringent review process, has prepared the following review of our teacher-training film, *Here and Now,* for its *Audio-Visual Resource Guide.* Their review is printed by courtesy of the D.A.V.B.E. (See the May, 1958, issue of FINDINGS for a description of the A.V.R.G. and the June, 1959, issue for further information on the film.)

"Teacher, observer, and pupils become the subjects of several hidden cameras as this film studies their interrelations before and during a church school session. An introductory sequence offers brief glimpses into the homes and personalities of several of the children. Major attention, however, is focused upon the class give-and-take, as it is guided by a nominally trained teacher and documented by her observer teammate. Occasional captions on the film outline the significant principles exemplified.

"The production crew did a commendable job in "insulating" their subjects to the presence of cameras and microphones. The class is said to have met on the "set" so often prior to actual shooting that the youngsters felt at ease there. Their actions in the finished product support this. The entire piece, for that matter, has a flavor of documentation that is honest and arresting. While the conversations with the children are not completely understandable throughout, because of the jumble of juvenile voices at times, the producer succeeds very well in analyzing *what goes on* in a class session with fourth-graders. The utilization guide deserves a special word. No less than five copies are sent to users of the film in order that every person involved may have one for concentrated study. The caliber of the guide parallels the thoughtfulness of this educational provision. This "package" is HIGHLY RECOMMENDED *for the instruction and discussion stimulation of teachers and leaders.* Nor would parents be wasting their time by sitting in."

[*Here and Now,* a 16mm black-and-white film, may be rented from the Audio-Visual Film Library, 281 Park Avenue South, New York 10, N.Y., for $6.50. It is also available from many diocesan libraries at differing rates. The film is available for purchase at $125.00.] —JOHN G. HARRELL

Book Notes

Edited by Charles E. Batten

Christian Education FINDINGS is pleased to announce the appointment of the Rev. Charles E. Batten as editor of Book Notes. He succeeds the Rev. Randolph Crump Miller, who has served in this capacity for three years and is now in England enjoying a sabbatical year from his duties at the Yale Divinity School.

Mr. Batten is Professor of Pastoral Theology at the Episcopal Theological School, Cambridge, Mass., where he is in charge of the students' field work. He is a member of the Department of Christian Education and of the Lay Readers' Commission of the Diocese of Massachusetts and also serves as director of religious education at the Church of the Epiphany, Winchester, Mass.

Prof. Batten was formerly Dean of Crozer Theological Seminary and is

well known as a conference leader and speaker.

The editor of Book Notes occasionally calls on staff members and others for reviews. Those which appear without signature are his own.

***Don't Miss Your Calling!**, by Roderick S. French. The Seabury Press, 1959. 64 pages. $.95*

Roderick S. French, a competent and dedicated leader of youth, demonstrates his ability to speak to an important issue in the lives of young people today—Christian vocation. The author sets three interesting questions in his introductory paragraph: "Do you know all that God has called you to? What kind of response are you making to His call? What difference will it make in your choice of life work?" To aid young people in thinking these through, he presents the current situation in which many find themselves, the meaning of Confirmation, the ministry of and to the laity, and what is involved in seeking to understand and in following God's will for one's life. The book is Biblically grounded and evidences many real insights into the problems of youth. In addition to the excellent content, there are numerous suggestions for use of the volume with young people's groups. There will need to be some further explanations on the part of leaders if some of the theological terms are to have the most meaning. This is exactly the type of material which is needed to supplement much of the so-called vocational guidance our young people receive in public schools. The issues are realistically stated, and the suggested answers are challenging and in the best tradition of the Christian Church.

***Holy Communion: An Anthology of Christian Devotion**, compiled by Massey H. Shepherd, Jr. The Seabury Press, 1959. 172 pages. Regular edition, $3.00; gift edition, $5.00*

Here is a devotional anthology composed of ninety-eight selections ranging in time from the Didache to Alan Paton and the Liturgy of the Church of South India. The reviewer approached this volume with the same enthusiasm he has for any work of Dr. Shepherd. He was not disappointed, for these selections are really offerings of love and thanksgiving from the ongoing life of the Church as men have sought to express the meaning of the Sacrament for their day. Of the vast literature available, the author has selected well, including many familiar selections and some little known. In addition to aiding the individual in his own personal devotional life, the material should be of real help to those leading retreats and preparation services. Many of the selections will be resources of much value for the discussion of the meaning of the sacrament of Holy Communion for leaders of youth and adult groups.

***The Renewal of Hope**, by Howard Clark Kee. Association Press (A Haddam House Book), 1959. 190 pages. $3.50*

Despite the amount of attention paid to problems centering around hope or the lack of it in contemporary literature, philosophy, and politics, surprisingly little has been written concerning the Christian doctrine of hope which the general reader finds of real help or interest. Howard Clark Kee, Associate Professor of New Testament and Director of Studies at the Theological School of Drew University, "seeks to state in contemporary terms the responsibilities that the Christian hope lays on us, and to suggest both avenues of understanding and lines of action." He does this well by showing the persistence of hope in the world in which we live and the perverted answers which are being offered to sustain hope. He then presents the Biblical doctrine as found in both the Old and New Testaments and reaches a challenging conclusion in the opportunities and responsibilities upon the Christian who prays with any seriousness: "Thy kingdom come. Thy will be done, On earth as it is in heaven." Here is a book which is both scholarly and readable and is up to the high standards one has come to expect from Haddam House Books, which are aimed at students, other young people, and leaders of youth.

***What Is the Nature of Man?**, by Randolph Crump Miller and others. Christian Education Press, 1959. 209 pages. $3.00*

"Images of Man in Current Culture and the Tasks of Religion and Education" was the theme of the 1957

convention of the Religious Education Association. Preparatory papers as a basis for study were published in *Religious Education*. These, the papers given at the convention, and an introductory chapter by Dr. Miller make up this book. The volume certainly does fulfill the purpose as outlined in the conference title. The first ten chapters deal with contemporary images of man as seen in the natural and social sciences, history, the arts, literature, humanism, and religion; the final six chapters concern themselves with the tasks of Judaism, Roman Catholicism, and Protestantism in the contemporary scene as set in the opening section. There is far less unevenness than one would expect from so many contributors. The diversified points of view presented constitute one of the glories of the volume. This study is essential for any educator, religious or secular, who seeks to understand what leading scholars concerned with man are saying in answer to contemporary questions. As one reads, one shares the excitement of the convention which was the occasion of the papers. Any serious reader of this magazine should not miss this book.

***When You Preach: A Sermon Series for the Christian Year,** by Charles Duell Kean. Vol. I, Sermons: Advent through Epiphany. 88 pages. Vol. II, Sermons: Lent through Pentecost. 95 pages. Vol. III, Sermons for the Trinity Season. 92 pages. The Seabury Press, 1959. Each $1.50*

The subtitle, *A Sermon Series for the Christian Year*, describes these volumes. [See FINDINGS, May, 1959, for a separate review of Volume III, which was the first of the series to appear.] The purpose of the series is "to relate some of the major teachings of the Christian faith to the calendar of the Christian year" with "a conscientious attempt to be loyal to the central tradition attaching to each milestone throughout the Christian year without being slavishly bound to any particular way of stating what this milestone may be." The author accomplishes his purpose. This reviewer, who literally hears scores of sermons every year, knows of no higher compliment to pay the author than to say he wishes he could have heard these delivered. They are clear, theologically sound, and pertinent to the problems people are facing. The ideas, while basic in the Gospel and the Christian Year, are presented with freshness. The illustrations are just that—they illustrate and illumine in an effective manner the points made in the presentation. The statements and analyses of the problems of modern man are set forth with the lucidity of a laundry list, and the manner in which the Gospel speaks to them is shown with conviction, compassion, and a real promise of hope. Each volume begins with a short introductory description giving a very brief history of the season and its emphasis. Then follow sermons which reflect the themes of the season. There are also sermons for holidays of the secular calendar—Thanksgiving Day, Independence Day, Labor Day, and Veterans' Day. In these three volumes the preacher should find stimulation and suggestions to spark his own thinking; the church school teacher should discover many illustrations of how he can make the truth of the Gospel as reflected in the Christian Year alive for his pupils; and the general reader should receive much information, understanding, and insight which should aid him as he attempts to live according to the Gospel throughout the Christian Year.

***Organizing and Directing Children's Choirs,** by Madeline D. Ingram. Abingdon Press, 1959. 160 pages. $2.50*

This admirable book contains all things necessary for the "salvation of souls" who are struggling with the problems of children's choirs. Small enough to be encouraging, yet very comprehensive, it treats of the organizing of choirs from primary grades through junior high, and has practical suggestions all along the line, from forming a mother's guild to watching out for colored hair clips and chewing gum. Mrs. Ingram evidently understands the young and is neither misty-eyed nor hard-boiled in her ideals for them. Most important, in this reviewer's opinion, is her firm belief in the relationship of the choir to the church as a whole, and its importance as an instrument for theological education and training in worship. While few directors will have the skill or time to do all she suggests in the way of voice training, her suggestions are all eminently practical and offer a wide choice. The appended list of music suitable for the different groups is a good one. Particularly good are her ideas for combining choirs and using the children with adults, keeping clear of the "aren't they adorable" approach which so often blocks the training of musical and dedicated choristers. *(Janet B. Morgan)*

***Our Happy Family,** by Mabel Niedermeyer McCaw. The Bethany Press, 1958. 31 pages. $1.50*

Five-year-old Susan tells the reader that "Daddy, Mommie, Jimmy, Nancy, and I live together in our home. Daddy says it takes all of us to make our family. He says that every one of us is important." The book is Susan's story of what her family does together. Among other things, they go to church, celebrate a birthday, share, help one another, and learn the need for rules. This is a book for preschool children at home or in church school, especially if a child's own family experiences are somewhat similar to Susan's. It is illustrated with simple, traditional drawings to make a pleasant little book. *(Mary Pyburn Harrell)*

***Saint Francis and the Animals,** by Leo Politi. Illustrated by the author. Charles Scribner's Sons, 1959. $2.95*

This book tells simply and well, and very briefly, some of the stories about St. Francis and his love for animals: the birds to whom he preaches, the pheasants who loved him, the wolf whom Brother Francis tamed, and others.

The many fine illustrations are in rich, soft color and convey the same gentleness and reverence as the stories. This beautiful book may give pleasure to the whole family, though its greatest appeal may be for those five to eight years old. *(Agnes Hickson)*

***"Patron Saint Books": Margaret,** by Sister M. Juliana, and **Richard,** by M. K. Richardson. Sheed & Ward, 1959. Each $2.00*

The appealing biography of St. Margaret, the Saxon princess who became Queen of Scotland and gentled her rough and fiery husband, King Malcolm Canmore, will make delightful reading aloud for seven- and eight-year-olds. As third-graders, they can probably read it to themselves. Sister Juliana stresses Margaret's generosity and quiet understanding and makes her most attractive both as a queen and as a woman. The story of St. Richard, farm boy, scholar, lawyer, accountant, and finally Bishop of Chichester, was written for boys. The book can be counted on to invite questions on the miraculous powers of the saints. Like a good boy scout, "be prepared." *(Edric A. Weld)*

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